

our autumn woods,
his poetry, and pro-
nounced his
loved the land of his

by birth, there is no
oh of his humor and
nature, and sympathy
human, may be traced
outage, and to the im-
upon him when as a
with the simple fisher
or wandering over the
is of his native county,

ing, the blackbird's note,
in the hawthorn hedge,
the vibrant throat,
chirping in the sedge.

nant characteristic of
simplicity and naïveté.
empt at the sublime, no
s, no brilliant flights of
other hand, there is no
effect, no far-fetched
nuances of thought
the reader. Everything
inuous, and if you read a
not to understand it
to more fully appreciate
the poetic thought.

ter, too, are in keeping
He writes not of kings
of the simple country
the nearest to nature's
best exponents of a
ons. He was thorough-
in the history, the popu-
religious sentiments,
of the habitation. With
and he has painted him-
re yet intelligent, re-
tetic, fond of his home

h a heart full of native
of the old time of long
described him to us in
of his life. "The little
h "the double joint in
daring lumberman with
fleeth" and "bottles an
canadian-errant, the voy-
to do farmer, proud of
marriageable daughters,
the old habitation sitting
corner, smoking his
mining of the days of his
ood.

eed, owes a debt of grati-
tude to the man who in
ing style revealed to us
of homely virtues, true
and keen appreciation

utiful, whether in nature
at is enshrined in these
ashed cottages on the
St. Lawrence. To all
man, either personally or
ems, his untimely death
a personal loss. Though
he numbered among his
o friends many of the
ity of that Church, who
his many noble qualities
heart, and honored him
ful and reverent manner
always wrote of the faith
ways customs that were
e. God rest his noble
him, whose writings made
appreciation of the charac-
Canadian fellow-citizens
human nature, after all,
our own—and for a more
between the two races
need to live and prosper,
in this fair land of ours
the flag and the same laws.

F. O'S.

CHURCH IN TORONTO.

ication of the new St.
ch marks the advancement
and the zealous care of its
Rev. Father L. Minehan,
that if the number of
not increase in propor-
are increasing. What is
their credit and that of
chief pastor, is that more and
of new churches gives
the spiritual wants of
the Peter's is the second new
His Grace Archbishop

dedicated since this year
more are in contempla-
the North-East of the city
in the North West. In
Toronto there are sixteen
St. Peter's parish was the
out of four parishes. Up to
of dedication, April 11th,
aid in the frame building,
earlier years served as a
during the week and a
Sunday. Then a fine com-
was built and the old
rotated entirely to religious
there were other plans in
a landable desire for a
thier of the parish. This
alized in a fine red brick
stone setting and a tower
side. A strenuous worker,
ehan has the happiness of
efforts crowned and his
shipping in a beautiful

the Rev. Father Roche,
St. Michael's college,
the dedication, the cele-
Ma's being Rev. Father
St. Michael's college. At

APRIL 27, 1907.

Vespers the celebrant was the pastor,
Rev. Father Minehan. The Very Rev.
Father J. J. McCann, V. G., preached
upon the text: "Thou art Christ the
Son of the living God."

THE DANGERS OF YELLOW LITERATURE.

The London Advertiser of the 15th contained the following synopsis of a sermon delivered on the previous day by Rev. Father Tobin, of St. Mary's church. We hope every parent who reads his words will give them the most serious thought. In this, our day, much of the literature coming from the printing press is of the most vicious character, produced because there is a market for it. It is high time the commodity were given an unmarketable value. All who love religion, country and home should keep this literary small-pox out of the hands of their children, and parents should show them a good example by denying it entry to the household.

Rev. Father Tobin, assistant rector of St. Mary's church, in his sermon yesterday morning said, that while there are many classes of literature which should be debarrd from the home, the worst and most insidious that pastors and parents have to guard against is the so-called funny page of the Sunday paper.

The Government of Canada had realized this, and had passed a law which practically shuts out of Canada the cheap and demoralizing Sunday paper, which ruins the respect of children for their parents, and blights all attempts at the exercise of parental authority.

Unfortunately, some Canadian papers have seen fit to attempt to undo the good effects of this law of Canada and have begun to supply their readers with yellow and so-called funny pages which all thinking people agree are a curse to the home and the children.

Catering especially as they do to the young, such pictures do incalculable harm by teaching the children disrespect for parental authority. This is the first downward step of the child. Once the father and mother become no guide to the child, the rest is easy.

"Some of the illustrations in these funny sheets are positively indecent," Father Tobin said, "and not infrequently the pictures are accompanied with reading matter the tenor of which is absolutely opposed to the most sacred doctrines of Christianity."

Father Tobin then read an extract from a daily paper, in which the people were advised to do their own thinking, and to not allow the Church or anyone else to think for them. This is the teaching of the free thinker, and a very dangerous doctrine for the people to follow, he said. He also read another extract from the same paper which he declared to be a sample of rank infidelity and atheism.

"It is the duty of parents, who are held responsible by God for the guidance of their children to see that such a paper as this is not allowed to enter the home," Father Tobin continued. "And if parents are so neglectful as to allow the demoralizing Sunday papers and funny sheets to get into the home, it is the duty of the children to refuse to read them. Such literature is an insult to the Christian faith."

In conclusion, Father Tobin advised his hearers to read good books—first the New Testament, which should be read by all; then good Christian works, and finally, good, wholesome books for amusement.

A NEW IDIOCY.

The Toronto Star is authority for the statement that a Protestant Secret Society, somewhat on the lines of the defunct P. P. A., of unhallowed memory, is about to be formed in Toronto. We are told that "only Protestants of the staunchest type are admitted to membership. It will be a political organization, giving allegiance to no political party, and will endorse and support only those who approve of the Protestant succession."

Furthermore we are told that "several public men in high position in Toronto have allied themselves with the organization, and are among its most energetic workers, one public man being authority for the statement, that the society will have 10,000 members inside of a year, and will wield a powerful influence at the next Provincial and Federal elections."

The purpose which inspired the organization of the new society has only been hinted, but it is said that "the appointments to office made by the Whitney Government have not satisfied those who are at the back of the new movement. It is claimed that the completion of the Ontario Cabinet is too renounced Roman Catholic, and that too much consideration is being given to those of that religious faith by the present Conservative administration."

The existence of the P. P. A. gave our non-Catholic friends in Ontario such an experience that we were inclined to the belief that such another enterprise would not be put on the market by the political mediocrities for at least a generation. If this new anti-Catholic and anti-Canadian cabal is given life, we would strongly advise the rank and file to profit by the experience of those who were members of the P. P. A., and see to it that their contributions are placed in a very strong safe, and that an able-bodied bull dog be chained thereon.

THE LATE DR. DRUMMOND.

We have much pleasure in reproducing the following poem from the pen of Dr. Fischer, on the death of the late Dr. Drummond, the poet of the habitation:

THE POET OF THE HABITANT.
(Dr. William Henry Drummond, died April 6, 1907.)

The singer's voice is hushed forevermore,
Glad, bird-like voice that sang of humble things—
Of birds and flowers and children—whisperings
Of life that stole through Quebec's open door.
His strong, clear voice grew louder more and more.

Whole nations loved him. The bright golden
singing
Of his sweet lyre now wait his touch, while
kings
Of thought and turn his living pages o'er
His was the poet's soul, which as the morn
That moves across Lac Grenier's cosmic wide;
He sings of home and hope and that strong
tide
Of lasting love which should men's hearts
adore.

In his song garden, God was at his side,
No wonder then his roses had no thorns.
—DR. WILLIAM J. FISCHER.
Waterloo, Ont.

LAST WEEK we made reference to the great success of Miss Gibbs, as a vocalist, in London, England. We omitted to state that part of this young lady's musical education was obtained at the Rideau street convent, Ottawa. Her mother had also received her musical education at the same institution.

A MOMENT OF GRACE.

The first snow had just fallen in a town of Scotland, an event that somewhat gladdens the heart of young and old. Especially are the street urchins elated when the first snow comes. Boys are ever boys and they will throw snow balls.

Thus it happened in this Scotch town. A Catholic priest crossed the market place on his way to a sick person. When the boys noticed the priest they chose him as a target, continuing their morning's sport. Snow balls came from all sides, descending on the bowed head of this comfort of the sick and afflicted. He passed on quietly as though oblivious of what was going on around him. A storekeeper—an infidel and priest-hater accidentally witnessed the whole affair.

Months passed and the priest had forgotten that winter morning. Again, one spring day, the same priest hastened across the commons to visit a Catholic servant girl to whom he was called because she was very sick. The priest stepped into a store and respectfully asked of the aged proprietor: "Sir, can you tell me if a servant girl in your house attends the Catholic Church?"

"What do you wish of her?" inquired the man.

"I have to speak to her," replied the priest, "I heard she is very sick and wishes to receive the Holy Sacraments."

"The girl does not live in my house," said the storekeeper, "but you are the very man I wish to see; take a seat, for I have something important to say to you."

"I am at your service," the Father answered and both withdrew to the room adjoining the store.

"Do you remember last winter," reverend sir, when a lot of snow balls was thrown at you by mischievous boys?"

"Yes; I have an indistinct recollection of the sport the lads had at my expense, though indeed I had forgotten all about that occurrence."

"Not so I," rejoined the storekeeper. "That occurrence lingers in my mind yet, for it made me think: 'What might be the reason that men are persecuted simply because they happen to be Catholic priests, while no one bothers about our ministers? What is it that gives the persecuted ones that wonderful calmness under provocation severe enough to make other men not only lose their temper, but commit real crimes? In a few words, the result of this trifling occurrence was, that I made inquiries about the Roman Church and her priests. I bought Catholic books and began to study them. I prayed for light and am ready now to become a Catholic myself. Will you accept me Father? and give me instructions. I long to be made a member of that Church which has been persecuted ever since its establishment and flourishes in spite of all persecutions!'"

The good priest was overjoyed and began his instructions there and then. The merchant was a very apt pupil and had the happiness to be received into the Church by the man, whom he had seen ridiculed for his Divine Master's sake. God's ways are wonderful. Here the mischief of children who knew not what they did, and the noble mind of the object of their pranks, brought to the bosom of Mother Church an acceptable son.—The Christian Family, by a Narrator.

METHODIST TRIBUTE TO THE LITTLE SISTERS.

The Central Catholic of Winnipeg, Manitoba reproduces from a daily paper of that city an item relative to a sermon recently delivered there by the Rev. S. P. Rose, a Methodist preacher, who was formerly in Montreal. Dr. Rose's theme was self-sacrifice, and after citing a case of self-sacrifice as shown by one who died for his country, he passed on to the grander example of those heroes and heroines who were never heard of but who lived for their country, laying down their lives daily and in this connection he spoke of the Sisters of Mercy who have entreated to be sent to the leper colony. This was a living death beside which death on the battle field was easy. Then came this tribute to the Sister: "O criticize the priests of Rome if you will, object to the doctrines of that Church as you have a perfect right to do, but let no man in my presence say aught against the Sisters of that Church. The Sisters of the Poor in Montreal are doing more work and better work for the relief of the poor and distressed in that city than any other organization."

THE CHURCH AND THE BIBLE.

SERMON BY ARCHBISHOP GLENNON.

The Bible, the dignity and meaning of its eternal truths and its significance and place in Christianity was yesterday discussed by Archbishop Glennon in his sermon at the New Cathedral Chapel. He said, in part:

"I speak to you today concerning the book I hold in my hands; from which I have read the gospel, appropriate to the Sunday; a book dear to the Catholic heart, the most wonderful book in the world—I mean the Holy Scriptures. I have not time to tell you how many editions it has gone through; how many languages it has been printed in, how many storms it has been the innocent cause of, how many creeds have been extracted out of it, or how many calamities have been uttered in its name."

"I tell the greatest literary production in the world, there has in turn arisen the most voluminous literature dedicated to its criticism, history and explanation. Its subject matter ranges all the way from earth to heaven, from divinity's highest concept to humanity's lowest condition. It covers the vast field of duty, destiny, faith and hope; it sweeps the ages from the first evidences of recorded time, until that latest day where St. John, in apocalyptic vision, sees that time shall be no more."

"Some regard it as a poorly constructed collection of myths; others have made it the only and absolute rule of their faith—the only thing left on earth to bind them to their God. Where would we place it? My brethren, in answer I would direct your attention to the words of the gospel I have just read for you. St. John says, (chapter xx, verses 20-31): 'Many other signs also did Jesus in the sight of His disciples that are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the son of the living God.' In other words, St. John's special purpose appears to be to prove the divinity of Christ."

"So, then, in these matters, we place Christ, the Teacher, first and after Him the apostles, John and the others, who were the pupils, the witnesses and, in turn, the teachers."

"And then, thirdly, these same apostles, John and the others, substantiating particular tenets of the Christian revelation and facts of our blessed Lord's life, by writing those books and letters that go to make up the New Testament."

"Now, the Church, already established by Christ, gradually gathered together these precious documents, set the seal of her approval on them and established what is called their canon. But this work was slow, and it was not completed for three hundred years after the death of our blessed Lord."

"Thus you can see, my brethren, apart from the physical and logical impossibility of a book ever becoming a court of appeal, and at the same time a sole guide and leader for men on their way to God, how, for three hundred years at least, (the canon of Scripture not being in existence) it could not possibly be the guide for the people of those centuries, the norm of their faith or the law of their spiritual life."

"I know that exception may be taken to such supposed minimizing of the Holy Scripture, placing it, as it were, in a second place, and making it suffer while we would exalt the Church; but, my friends, that is not my purpose. I only want you to have correct views in regard to these sacred volumes, how they originated and how they are to be placed, as history, right reason and sane religion would place them. No purpose have I of minimizing, for when we understand the close association between the Church and the Scriptures we will readily understand that no individual distinction or comparison can be made between them. It is the Church's earliest leaders and holiest men who wrote them; it was under the Church's fostering care that these books were gathered together, the same in the blood of her devoted children that the Church reproduced them. When other manuscripts were lost, through time's decay or the seizure by the invader, the Church's loyal sons, monks and hermits in their convents, stood guard over the precious treasure, ready to give in its defense their heart's blood, while others within the cloister wore their lives away the reverse after verse might be set in more splendid illumination."

"And that which the Church, through all these centuries, has so faithfully guarded, which she has woven into her theology, set in her liturgy, read into the hearts of her people, which her priesthood recounts in their sevenfold daily prayers, the same people with every chiming bell and every passing hour, has still for your beholding, her seal of approval on the holy book and her earnest wish that all her people should take it to their hearts, as the Church has taken it to hers."

"Nor is it because of its mere historical or literary excellence that the Church would commend it. Though all modes of music have been set in its adorning, and all true poetry found in it a standard; though the orator may seek there an inspiration, the teacher a guide, the literature a master, and the saint a benediction, yet it is not for these things the Church would specially commend it; but primarily and above all, because it is the inspired word of God. Herein lies for us the great value of the sacred Scriptures, that, though the writers of the various books were human, yet what they have written is in some manner guided and guarded, so that it expresses the truth, and the truths expressed are before us with the seal of the divinity."

"I know the scholars and the doctors of the professors and the preachers are to-day very much wrought up about these questions. From the exaltation of worship they have fallen, many of them, to the pitiful conditions of carping critics, so that that which was their idol has now become their victim. But, in spite of these deplorable con-

ditions, and perhaps also because of them, the duty becomes more pressing on us to rally to the support of the Holy Scriptures, and to proclaim, with the faith of those who first read them, that they are indeed the good things, the gospel of truth, coming from the Lord our God."—Western Watchman.

THE HOLY SEE AND CHRISTIAN DEMOCRACY.

Few questions, writes Lucien Ronce in Etudes Françaises (Paris), have so much divided Catholics in France, Belgium and Italy during the past few years as that spoken of as Christian Democracy. Many and fierce have been the polemics that have raged round the signification and the application of the expression in its barest form, some objectors finding it impossible to discern any difference between Christian Democracy and "Christian Socialism," the former, it is alleged, being equal vocal and dangerous. Are we, then, on account of accidental meanings with which the expression may be clothed to condemn and discard the term? According to the advice of the late Pope, we may accept it, providing we refrain from clothing it with any political signification. A study of the meaning of the term Christian Democracy is of first importance. It was invented at the last Congress of Malines where the term "Catholic Democracy" was also heard for the first time. A little later, French publicists began to use the term, and about the same period Italy became familiar with the expression. In its etymological and traditional sense, Democracy means government by the people, as Monarchy signifies government by one, and Oligarchy government by several. Pope Leo XIII. described Christian Democracy as "a democracy devoid of all political sense, and meaning only organized Christian benevolence in favor of the people."

In Belgium and in Italy, nevertheless, it was found almost impossible to dissociate the idea Christian from the idea political, in as much as certain Christian democrats included social reforms in their Christian Democracy. In France there arose a party which claimed to see in Christian Democracy, as they understood and accepted the term, a Christian doctrine more in sympathy with a republican form of government than any other, holding that the establishment of popular government was the natural aim of the Gospel of Christ. Nothing, he it here said, in the history of the Church, nor anything in its teachings, has ever given cause for such an idea. According to the teaching of the Church at all times, all government to be in accordance with the true Christian idea, must be exercised, not in favor of the governors, but in favor of the governed. So long as States accomplish this, the Church is indifferent as to what constitutions they may be endowed with. It is for time and circumstances to decide.

In keeping out of its programme the levelling of social conditions, the abolition of private property, Christian Democracy takes its place at the pole opposite to Socialism. As the late Pope expressed it, says Ronce: "The Socialists will have it that power belongs to what is known as the working-classes alone; that equality of fortunes can only be brought about by the levelling of fortunes; that the right to own property be abolished, and that the instruments of production and all kind of patrimony become common property. Christian Democracy is founded, on the contrary, on the principles of true justice. It will permit no attack upon private property, nor upon the right to possess and to acquire. It will retain the hierarchy of the classes, and consequently, there is nothing in common between it and Social Democracy. And in order to indicate the nature of Christian Democracy, His Holiness goes on to sketch the comprehensive nature of its functions."

Here, for example, are some of these suggested functions: Credit banks for rural districts; employment bureaus and benevolent organizations; professional and labor unions; schools of practical agriculture; Catholic co-operative banks; promotion of emigration; insurance against accidents and old age. These functions are to be considered as under the surveillance, not only of the laity, but also of the clergy, although "in order not to incur canonical difficulties or civil responsibilities which are unbefitting to the clerical state, the placing of priests at the head of institutions is to be avoided."

Nevertheless, it is not to be supposed that the clergy of a country which should confine its zeal to the administration of the sacraments, to religious teaching, or to works of devotion, would be doing for the people all that might well be expected of it. The clergy has no right to withhold its interest from those matters which concern the well-being of the people. That the French clergy have abstained from mixing with the people during the past quarter of a century in France, and that a consequent lack of sympathy between priest and parishioner has arisen are facts which will not admit of controversy. Unity of action among all those who are interested, and no Catholic worthy of the name can withhold his interest, is the first paramount need. A hierarchic co-ordination of the whole social life of Catholics, with full autonomy and liberty is the great essential. This cannot be accomplished without an authoritative press, as the lamentable crisis in France at the present time, clearly shows us. And before our publicists shall be allowed to teach and guide the community, it is essential that they possess the experience and the over confidence of young men has great dangers not only for themselves, but for those they pretend to instruct. Age must co-operate with the young, the expert with the untied, in order that the best results may be obtained from the fusion of maturity and enthusiastic youth.—N.Y. Freeman's Journal.

Solitude is the audience chamber of God.—W. S. Landor.

COULD YOU BELIEVE IT?

The following questions were dropped into the question box at a mission to non-Catholics in Virginia:

Don't the conscience of priests always condemn them for teaching what Christ disapproves or have they smothered their conscience, by committing themselves to be priests?

Don't the devil sometimes get priests off the earth before they die? Or do you yet know?

Do you claim that all Catholic people will go to heaven? Do you also teach that no other than the Catholic will go to heaven?

Christ says I will build My Church and that it will stand as steadfast today as ever. We are waiting for Christ's second coming for His Church to be established and of Christians, but not of Catholics. What are you expecting?

Has the priest any more power to forgive sins than any other man (or person)?

You priests claim that you can answer any question scripturally and prove it by the Bible itself; if so, why then are not the members of the Church allowed to read the Bible?

Why (if you Catholics are right) don't you priests and church members go out among the Protestants, even into their churches, and teach them?

Why haven't priests got the suitable horns in plain view of their people?

These questions bear the undoubted stamp of sincerity. They have been all asked in good faith. While they bear just a little tinge of acrimony, which the missionary is quite accustomed to, and wisely ignores, still 90 per cent. of the questions is a strong desire to know.

The question next to the last has the most wisdom in it. Why, if you Catholics are right, don't you priests and church members go out among Protestants, even into their churches, and teach them?

Some one who knows the people of this country well recently said that "there are a hundred thousand people who are knocking at the Church door for entrance. They only need the helping hand of the sympathetic priest to lead them to the altar."—Church Progress.

WHAT WOULD LEO XIII. HAVE DONE?

On every side we hear the people saying: "Had Leo XIII. lived this French trouble would have been prevented." Not a few Catholics are half convinced that it is so. But that is an illusion originating in lack of knowledge. Pius X. did not provoke this fight. It was raging long before he mounted the Pontifical throne. As far back as 1880, Waldeck-Rousseau framed a law which made it a penal offense to be a member of a Religious Congregation, and only the troubles arising from Gambetta's death, Boulangism, the Wilson decorations, the Panama scandals and the like prevented its enforcement. On April 2nd of the same year, Clemenceau undid the entire plan to the Grand Orient, saying: "If, after the suppression and dispersal of the Religious Congregations, the abrogation of the Concordat, and the general secularizing of the schools and other public institutions, the Catholic preserve any influence in the country, it will be easy to extirpate them entirely in the name of the common law by rendering the services of religion impossible, by the application of some article or other contained in the Penal Code. Therefore, whilst merely asking for the separation of the Church from the State—an excellent formula, since it can be so agreeably presented to the people—the Republican party must in reality pursue its ultimate object, that of suppressing the Church in the State."

This programme of twenty-six years ago has been carried out to the letter, and Leo noted every step in its destructive development. It was while he was still living, that Waldeck-Rousseau resuscitated his malignant law of 1880 in his declaration of November 11, 1899, that if he could suppress the Congregations he could secure a billion francs for workmen's pensions. He passed the law and then hurried it on without the slightest regard to justice or even decency. Leo XIII. saw all that. He knew, as Viviani has declared in the Chambers, that it was only one of the steps in the plan which they proposed to carry out to the bitter end, jusqu'au bout. The aged Pontiff witnessed all this ruin which he had vainly endeavored to avert by every conceivable concession, even imposing on French Catholics the severest possible test of their loyalty to the Holy See. He saw that all his indulgence, all his kindness, all his concessions had been absolutely futile, and it is thought that the calamity which he had utterly failed to prevent hastened his end. This heritage of woe he handed down to his successor.

It is idle to say that the diplomatic tact of Leo XIII. would have prevented the crash. Leo XIII. would have resented the visit of President Loubet, or he would have renounced the principle upon which his quarter of a century of seclusion in the Vatican was based. He exacted a diplomatic courtesy of which Pius X. has never dreamed, and, indeed, is almost incapable of. Leo XIII. would have demanded the resignation of one two unhappy Bishops who were used as instruments by the French Government to precipitate the crisis, or he would have proclaimed himself a partisan of vice and rebellion. He could not have accepted a radical alteration in the constitution of the Church or promote schism in abolishing the dependence of priests and Bishops on the Pope, especially as what was conceded to France would have been demanded elsewhere; he could not possibly have approved of a measure which every man who has any regard to the rights of property must pronounce to be spoliation; he could not have assented to what had long been openly proclaimed by its abettors to be the extinction of all religion in France; nor could he have

Safest Medicine for Women's Complaints

Women certainly do neglect themselves. They work too hard—over-tax their strength—and then wonder why they suffer with diseases peculiar to their sex.

Most cases of female trouble start when the bowels become inactive—the kidneys strained—and the skin not cared for. Poisons, which should leave the system by these organs, are taken up by the blood and inflame the delicate female organs.

Fruit-a-lives
(OR FRUIT LIVER TABLETS.)
remove the CAUSE of these diseases. "Fruit-a-lives" sweeten the stomach—make the bowels move regularly every day—strengthen the kidneys—improve the action of the skin—and thus purify the blood.

"Fruit-a-lives" take away those distressing headaches, backaches and bearing-down pains, and make women well and strong. "Fruit-a-lives" are fruit juices, intrinsically pure, with tonic and antiseptic added, one a box—6 for \$1.00. At all druggists—or from Fruit-a-lives Limited, Ltd.

assented to the final insult which the last phase of the law could have presented to him, of letting his clergy be merely occupiers of their own churches, and dependent on the decree of a minister who may change it to-morrow, and who, while cynically granting this leave, is turning the priests and Bishops out of their homes and sending the seminarians into barracks. All the diplomacy of the world would not have forestalled the execution of a programme which was formulated in 1870, was actively begun in 1879, by Grevy's Ministry, whose eleven members counted four Protestants, five conspicuous Freemasons and two of foreign or schismatic origin, and which is now manipulated in its final stages by a Minister of Worship who says: "we must have done with this idea of Christianity," a Minister of Labor who boasts of "having extinguished the light of heaven with a magnificent gesture," and a Prime Minister who, with indecent ribaldry, boasts that he is "a son of the devil." Anyone who fancies that such people can be mollified by concessions is welcome to his opinion.

Pius X. will no doubt be defeated in this battle which is not of his making; which has been deliberately provoked but which would never have been undertaken against a stronger power. Wreck may be piled upon wreck before it is ended; but after the anarchists of France have wrought their own destruction, and perhaps that of their country, the principles of justice and liberty will have to be reasserted, a society established on law and order and not on the passion of the political plunderer who has seized the reins of Government, a regenerated society will have to be organized, and in that rehabilitation the Church will be called to assist.

—The Messenger.

IRELAND AND FRANCE.

"Those protests against the persecution of the Catholics in France did not miscarry—a Rome at least," says the Catholic Transcript. "The Vatican shows its appreciation of them by publishing the documents in book form. The volume will give evidence of the feelings entertained by English-speaking Catholics respecting the action of the French Government. Only the other day the faithful of Dublin, assembled in Phoenix Park, had something to say about the closing of the Irish College in Paris. Rome sets a high value on these expressions of sympathy coming from a people who have tasted the bitter chalice of persecution. O'Connell told Montalembert that the French and the Irish were 'first cousins by blood and brothers by the adoption of battle.' But that was when France retained something of the splendor of the ancient faith. There are few Montalemberts to be found in the France of the twentieth century. The Liberator's faith still lives, vigorous and militant, among his countrymen. With the demonstration made by the Catholics of Dublin."—Sacred Heart Review.

The great St. Augustine exclaims: "O God, Thou hast made us for Thyself, that we might live with Thee eternally, in perpetual Communion." In heaven, this intercourse is known as ecstasy, charity, and torrents of delight; on earth, it partakes of the nature of all three, and we call it prayer.—Abbe Bolo.

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